

Christian meditati- ons vpon eight Psalmes

of the Prophet

Dauid.

*Bible O.T.
K Psalmes*

Made and newly set forth
by Theodore Beza.

*Translated out of Frenche, for the
common benefite, into the
vulgar tongue
by I. S.*



Imprinted at London in
Bacon house, by Christopher
Barker, printer to the
Queenes most excel-
lent Maiestie.

Christian medicine

and the principles

of the practice

of the

of the practice

of the practice

of the practice

of the practice

of the practice

of the practice



Printed in London

by J. G. & J. S. Smith

in the Strand

near St. Dunstons

Church

in the Strand

near St. Dunstons

Church

To euery Christian Reader,
and namely to the Lady Anne Ba-
con, now wife to Sir Nicolas
Bacon Knight.

In Trust (Madame) the
alone names of Da-
uid and Beza, which
is the honourable ti-
tle of this litle booke,
will not alone pro-
cure it a reuerende
welcome into your
hands, but withall a-
gainst all men will both warrante and de-
fend the translators price to be worth his
labour, as that which will recompence his
fewe spent houres, with the much profite
and pleasure of many. For, besides the com-
mon helpe it brings to all, for more cleare
vnderstanding and expounding those eight
psalmes: it is singularly medicinable to
wounded and cast downe consciences, who
after their laborious combat with sinne,
and profitable humiliaeish therethrough,
may againe by these sweete Meditations
arise with ioy, finding happy issue of their
troubles.

The Translatours

troubles. And this, as it was my simple
iudgement vpon first reading, euen so is it
my comfortable experience vpon reading
and reading againe. Which was one thing
that made me, among others, to thinke of
you, good Madam, as to whose tender
conscience it might be welcomly applyed.
But what neede that holy Prophet, and
this reuerend Pastor, this my worde of
poore credite? It is as if the least Oeiriade
would afford some poore helpe of light to
Sunne and Moone; I must learne th. re-
foze to come downe, and know mine owne
place, acknowledging my selfe to borrowe
or begge both light and credite from them,
if I may be vouchsafed but the fauour of a
flammering trucheman to so worch an
Hebrew, and to such a Frenchman. Vpon
both whose warrantise (as it were) a doub-
ble voucher, I wholly reipe and rest secure
for sufficient appoofe of the matter of my
translation. Nowe a worde or two for
this dedication, wherein my choise was
not so much to content my selfe, but to goe
rather as nere as possible to the continu-
ance of the Authours own verie meaning.
He first purposed it to a Ladie, presented
by her deatch, gaue it yet to a Ladie, & that
to a Ladie Anne Bacon, wife to that Lorde
late of great honour, & for euer of Christian
fame, Sir Nicholas Bacon Knight, father to
Sir Nicholas Bacon Knight, husband to this
Ladie Anne Bacon. Being therfoze by this
meanes still continued in the selfe same
Name of the Ladie Anne Bacon, wife also to
Sir

Epistle.

Sir Nicholas Bacon, and that in the same house, so neere, as from fathers wife to sonnes wife: I halfe presume upon, and yet humbly craue leave of that learned Lady Anne Bacon, to whom the Author did first appropriate it, that as shee was once one with the father, and by him hath deere pledges: So shee will not thinke this any impropriation, but in her good affection to all that house, suffer them to receive by her the honour of some particular interest with her in so swete a labour of the Author: who in his Epistle makes most honourable memorie of her husbände, and gives testimonie of good reputation to her sonne. Although therefore, I confesse my selfe of verie duty to loue all that good Bloothbroode, first for their loue to the truth, with other agreeable vertues of wisdom and true honestie, and then for that loue which it pleaseth euery one of the (I wrote not howe without my merit) kindly to beare me: yet in giuing this to their eldest brothers wife, and so to them all, I neither giue them nor pay them ought, but yeeld them their owne, and which I might not haue giuen to any other, vnllesse beyond the right of a translator, I would haue taken vpon me to translate that into a strange familie, which seemes as a very heirlome properly belonging to Bacon house.

So wishing you (good Madame) most happie going forward in a simple hearted profession of Gods Gospell to the good example of your owne household, and a shi-

A.iii.

ning

The Translatours Epistle.

ning light among your neighbours: I the
least of them, beseech the Lorde Jesus to
blesse you and Sir Nicholas, together with
his meale of religious brethren, so as
growing in faith and loue, they may be a
salt holding bundle of brethren in Christ,
who keepe you all euer his, and one
another. From Th. 31.

May. 1582.

Yours verie faithfull co
command, I, S. S.



To

To my lady, the lady Anne

Bacon, widowe of the deceased Syr

Nicolas Bacon Knight, Lord Keeper of
the great seale of England.



Adame, among
other bookes of
holy scripture, that
of the Psalmes wel
deserueth to bee
singularly recom-

mended to vs. It is nowe some time,
since hauing bestowed some payne
in translating and expounding the
same, I gaue my selfe also to take
some more libertie of dealing with
them by way of meditating vpon that
subiect, choosing (as it were for an as-
saye) the seuen Psalmes called some
time Penitential, because they were
appointed to such as after hauing sa-
tisfied open and canonical penance,
were reunited to the body of the
Church: wholly doing it for my par-
ticular.

The Authours

ticular instruction and consolation. After this, beeing required by a great & vertuous princeſſe, to frame for her ſome forme of prayers: I tooke them a freſh into my hands, poliſhing them ouer, and that with hope of publiſhing them: which being letted by the ſodayne deceaſe of that Lady, I reſerued them among my papers as things of no great price: where they had lyen ſtill, had not bene the coming of maſter Anthony Bacon your ſonne, into theſe partes: whom when I ſawe to take pleaſure in this little piece of worke, and againe knowing by the latin letters wherewith it hath liked you to honour me, the great and ſingular, yea extraordinary graces wherewith God hath indewed you, and whereof I acknowledge a very paterne in your ſaid ſonne: I perſwaded my ſelfe that it ſhould not be diſpleaſing

Epistle.

pleasing to you, if this small volume carying your name upon the browe, were offered to you, in testimonie of the honour and reuerence I beare to the vertue of you and yours: hoping withall that this estate of widowehode wherunto it hath pleased God to call you by decease of that right vertuous and of right renowned Lord, my Lord Nicolas Bacon your husband, & most worthy Keeper of the seale of England, you might perhaps therein finde some consolation, after the reading of those great and holy doctors Greeke and Latine so familiar to you, for your better confirming in the meditation of spiritual things, and in this constancie and Christian patience wherewith God hath so beautified you, that in you is verily acknowledged that Christianly high minded courage which I
save

The Authours Epistle.

save in these partes shining in the deceased, of very happy memorie, Syr Anthony Cooke Knight, during those great calamities publique to the realme, and particular to him & his whole familie. See the ground of my purpose, which if it may please you to take in good part, which I very humbly craue, it may be perhaps an occasion of proceeding in this busines, our Lord ayding, whom I beseeche, Madame, that increasing in you his greatest graces, he will preserve you and all your verie noble familie, long in all holy and perfect prosperitie. From Geneva this first of Nouember. Anno. 1581.

Yours very humble and seruiceable to commaunde,
Theodore Besze.



A Meditation vpon the first
Psalme of Dauid.



Las poore wretch & most caytife creature,
which art neuer more
reasonles then when
thine owne blinde rea-
son carieth thee, and when thine
owne too too vnruely will doeth
driue thee. What way wilt thou
chuse in this maze of manifolde
pathes, wherein thou wert borne,
and through which thou hast wan-
dered bagabondlike till now? Thy
first path of infancie, what better
name can I giue it then brutish
simplicitie, which fooles call In-
nocencie, a way full of foule vn-
cleannes, and an heape of miseryes,
among which this is one of the grea-
test

Blessed is
the man þ
doeth not
walke in þ
counsaile
of the wis-
hed,

Beza vpon the

test, that the infant can neither foresee miseries comming, nor thoroughly conceiue them beeing present. From this path whither entredst thou oh unhappy? Ahlas, into that wilde desert of youth, a desert I say, well tracked and thoroughly beaten euery way, in which neuerthelesse there was neyther right waye nor path, and yet notably haunted with most mischieuous witches. There found I vanity that old sorceresse, & she would needes be my guide, offering me at our first acquaintance a thousand cōsentations in apparāce, but more vayne the winde in effect. There did those two wilde beasts, Querweening & Ambition, make themselves so tame & familiar with me, as I was by & by at their becke, so farre forth as to followe them into a sea that had neither bottom nor
Shoare,

penitentiall Psalmes.

who are, where they did their best to
make me dwell still remedlesse, &
all (quoth they) to bring me to the
true felicitie: in steade whereof I
was betrayed into the handes of
pleasure, that nice & decked strum-
pet, an withall the most stinking
and daungerous that euer was in
the world, inticing and interteining
infinite wayes all them which doe
but looke at her, and which more is,
she bewitcheth the in such sort with
her cuppe, that sodainely their con-
science becommeth lulled a sleepe,
all iudgement lost, yea very sense it
selfe astonished, and then loue wee
our woe, & loathe our weale, what
is most foule, seemes most fayre,
what is most hurtfull, seemes most
profitable, and that which is most
sowre, seemes most sweete, yea of-
tentimes it bringeth to foule death
and

Beza vpon the

nor stande
in the way
of sinners,

and shame, and a thousand woes & weale away: and this is all the felicitie to be hoped for. Oh most happy man which balkest this streight, and singlest thy self farre from such & so vnhappy feloweship. But woe is me, I haue done yet worse then al this, for, going forth of the wilderness, I am entred into an other countrey peopled with farre worse folke then the former: for hitherto I haue rather bene deceiued then a deceiuer, and that I erred, proceeded not so much of malice, as of ignorance. But from thenceforth in steade of hauing learned by mine own harme I nowe gaue my selfe ouer to doe much worse, applying my selfe to couetousnes, enuie, deceit, and at once, to euery kinde of vice, persuading my selfe that this was the true and neerest way to happinesse.

And

penitentiall Psalmes,

And when sometimes my consciēce
reproued me, I sought by al meanes
to make my self beleue þ vice was
vertue, couetousnes was nothing
but good husbandrie to prouide
for my selfe and my meane, enuie
was nothing with me, but a desire
to haue of things about me as other
mē had, al deceit was faire cunning
& good skil: at a word, I concluded
that being in this world, I must do
after the facions of other men, vnto
whose example I framed my selfe
throughout. But poore wanderer,
what hast thou founde in the ende of
this so ill a way? verily all the con-
trary to thy weening. Nowe then
howe blessed is that person which
busieth not himselfe to folow such a
way of folke giuen vp to all vice,
bringing toyle to our body, tormēt
to our conscience, and final destruc-
tion

Reza vpon the

How sit in
the seate of
the scoynes
fall.

tion both of body and soule! For
whither doth such a custome of ill
doing thrust vs by litle & litle? Cer-
tainly euen to this point, that wee
lose all feeling of God, all remorse
of conscience, of ignorant wee be-
come wicked, of wicked we become
mischieuous to the vttermost, and
finally we become scoyners of God
and of euery good thing. Oh most
great God, is it possible that dust &
ashes being now become so infirme
a creature, so changeable, so very
nothing worth, yea worse then
nought, should so doate in presump-
tion, as not only not to quake at the
least aduertisement of his own con-
science, being awakened of it self or
by any the least meane in the world:
but also to set him selfe against thee,
to shut his eare against the voyce of
thy threatnings, to pluck out his
owne

penitentiall Psalmes.

stone eyes, that he might not per-
ceiue thy horrible iudgements, to
harden his heart against thine al-
mightie puissance? Oh most good
God, & patience it selfe, thou louer
of men, in so much as thou diddest
not spare for their sake thine onely
sonne equall to thee, yea one selfe
God with thee, can it come to passe,
that this creature, despising thy
goodnes in calling him when hee
fleeth, thy patience in bearing with
him when he rebelleth, thy liberali-
tie in making him a partaker of thy
so great and incomprehensible blisse
euertlasting, when he gaue himselfe
to most vaine vanitie, should so far
forget himself, as to reiect thy good-
nes, to make a mocke at thy patience,
to trample vnder his feete such a
treasure? Wea Lorde, alack, all this
is but too true: and which is more,

B.i.

those

Beza vpon the

those which bee guyltie of these
crimes, be such as thou hast aduan-
ced highest. But O my God, retire
my feete from those crooked wayes
wherein I haue gone too farre al-
ready: and since thou hast put in me
the desire of blessednesse, shewe me
also the ready adresse thereunto,
giue mee a will to follow it, and
strength to pursue it, euen till I
may attaine it to thine honour and
gloxe.

2 But his
delight is
in the law
of the Lord,
and in his
law doth he
meditate
day and
night.

2 Now then poore creature, ab-
used by thy selfe, and mislead by o-
thers, hearken at the last what the
Lord will teach thee, Blessed is that
man which taketh pleasure in the
Lordes law, and which meditateth
thereof dayly and nightly: what
say I, Thy law Lord: why, that is
it which astonisheth me, which con-
demneth me, which killeth me, as
wherein

penitentiall Psalmes.

wherein there is neuer a commandment which carieth not my death sentence withall. For, howe many creatures haue I set in thy place? oh golde and siluer, thou hast occupied a great part of my heart and of mine hope: ye honours and worldly pleasures, haue bene the god which I haue adored: oh abused heart, thou hast bene the altar wheron haue bene set vp so many idoles as thou hast passionate affections, whereunto thou hast thralled thy selfe. The whole course of my inordinate life hath bene a continuall dishonour of thy precious name. Howe many times haue I sworne vntruly and bene disloyall: Who can reckon the leasings which make me faultie euen before my neighbours: When haue I ceased from mine owne works to do thine: Thy

B.ii.

worde

Beza vpon the

worde (Lord) what deafe eare haue
I giuen it, and howe haue I practi-
sed it? Holy Baptisme where with
thou hast vouchsafed to honour me,
hath it not bene a thousand times by
me dishonoured, polluted, and villa-
nously abused? How vnworthily
haue I presented my selfe to thy ho-
ly boord! How oft haue I lyed vnto
thee! And can I boast of any obe-
dience towardees them where I owe
it, since I haue so litle feared to dis-
obey thee? If in thy sight, O iust
Iudge, hee bee a murderer which
sayth to his brother Racha, if he bee
an adulterer which castes a looke at
his brothers wife with a lusting eye,
then howe can I exempt my selfe
from either of these crimes? And
yet neuerthelesse according to thy
most iust lawe, there is no atone-
ment for blood among men: howe
then

penitentiall Psalmes.

then shall I compound for so many
murders towards thee, O thou
iudge of the verie thoughts? If I lust
alone without any further act doe
make me an adulterer, and if no ad-
ulterer haue any part in the king-
dome of heauen, poore creature that
thou art, what shall become of thee?
If it be not onely simple thieuerie,
but, which more is, flat sacriledge,
to withholde goods consecrated to
thy gloxie, (according as thou hast
committed them vnto vs from a-
boue to be thy stewards of them)
how may I bee dispensed withall,
hauing shut mine eares least I
should heare the poore, closed mine
eyes that I might not see him, loc-
ked vp my bowels that they might
not be touched with compassion to-
wards so many my poore brethren?
What say I, my brethren? May ra-
ther

B.iii,

Beza vpon the

ther towards thee thy self, O Lord,
hungering, thirsting, and being na-
ked in their person. Thee I say, oh
thou great and eternall sonne of
God, which hast made thy selfe of
no reputation, that thou mightest
aduaunce man so high with thee,
which vouchsafedst to become poore
to the end to enrich him with eter-
nall treasures, which didst subiect
thy selfe to all our weaknesses, that
thou mightest make vs inuincible:
at once, (oh depth of bountie) thou
disdaynedst not to hang naked on
the crosse, & to enter into the house
of death, to the end to cloth me a-
gaine with glorie, and to bring mee
into the true paradise of everlasting
life. To be short, who is it but man
that holdeth thy truth in vnrighte-
ousnes, that is a liar, and a falsifier,
and that is borne with iust: And
wouldest

penitentiall Psalmes.

wouldest thou, Lord, that I should
search life in thy lawe, which is the
verie soliciter, witnesse, iudge, and
executioner of the deadly sentence
agaynst me? All this notwithstanding (oh Lord) there will I seeke
life, since that so is thine ordinance,
and there shall I find it, since thou
hast spoken it. Thy law is good be-
cause it is giuen by him that is only
good: it is holy, for it is made by the
holie of holies. From that which is
good cannot proceede that which is
ill: death cometh not properly by
the lawe, but through sinne: sinne
cometh of the sinner, and not from
thee, who doest hate and forbid that
which is naught. If a sicke man
would freat himself to death against
the Physitian, whose were the fault?
The lawe then iudgeth me because
it findes me guiltie: O good Lord,

B.iiii,

cleare

Beza vpon the

cleare mee againe, and make mee
guiltles by thy law of faith, that the
lawe of workes (which amaseth me,
condemneth me, & slaicth me in my
self) may assure me, absolue me, and
quicke me by him that hath fulfilled
it for me, & became euen curse it self
for my sake: For, Lorde, it is thou
which strikest and curest, which lea-
dest to graue & byingest back againe:
Graunt me through him the spirit of
sanctification, which may fit mee
vnto thy seruice, create in me the
will and the power to doe, pearce
mine eares that in hearing I may
heare, giue me eyes to see, graunt
me feete to walke in thy wayes:
Then Lord, being wholly changed,
I shall not heare thy worde for fa-
cions sake, but I shall therein take
all my pleasure, I shall eate I say
with a good appetite of this quic-
kening

penitentiall Psalmes.

kening foode; for I shall finde a good sinacke in it: I shal digest it, and neuer thinke my selfe satisfied with it: Day and night I shall not cease to applie all mine vnderstanding thereunto, that more and more I may be nourished and susteyned in the full enioying of that true, absolute, and eternall felicitie.

3 In meane while, O Lorde 3 For he
my God, shall I be idle, and finde ^{shalbe like}
leisure to do nothing, but onely to ^{a tree plan-}
occupie my thoughtes in contem- ^{ted by the}
plation? Not so: for though he be ^{riuers of}
nothing lesse then idle which exer- ^{waters,}
cise that part of him selfe recey- ^{that will}
ued from thee, to knowe thee and ^{bring forth}
consider thee in thy word and in thy ^{her fruit in}
worke, and that no mans actions ^{due season:}
can be conducted but by the good
discourse and resolution of the spi-
rit: yet forasmuch as man was crea-
ted

Beza vpon the

ted at the beginning, and since that time againe made a newe creature by thee the second time, to be a singular instrument in thine hande, it is necessarie that his soule beyng taught by thee, shoulde imploie it selfe, and that instrument which thou hast giuen it, in such actions as are agreeable to thy will, and in that vocation, for which thou hast created it. If then the idle body be gupltie in thy sight, as by good right the workman may finde fault with that toole, which wil not abide to be handled, yea he may marre it and breake it: what shalbe thought of that toole, that wil occupy it selfe as it listeth, and when the workman would vse it, it will not be stirred? and when you would handle it of one side, it will turne it selfe quite awke? Be this farre from mee my
God,

penitentiall Psalmes.

God, since thou hast fashioned and framed mee. For rather will I be not an instrument of a dead matter, but I shall haue a naturall & liuely strength in me, which I finde already to come vpon me. To be short, I

whose
leafe shall
not fade:

shalbe as a faire fruite bearing tree, planted by thine hand in thy house, grafted vpon that right and kindly Oliue, shooting vp to heauenward, my fresh greene boughes garnished with fruites proceeding from thy grace, which will alway water mee at the roote, and will preserve from frostes, heates, windes and other tempestes, so as from them I shall rather gather fresh forces to yeelde plenteous fruite: whereas sinners shall bee dyed at the roote. And if they make any gay shewe for a while, yet in the turning of an hande they come downe
either

So what
sooner he
shall do,
shal pro-
per.

4 The wi-
ked are not
so, but as
the chaffe,
which the
winde dis-
iecth away

Beza vpon the

either by themselves, or stricken by thy furie, and shalbe rooted out, so as no man shal perceiue their place, neither shal they be good for ought, but to bee burned and brought to nought: And yet do I some wrong to compare the to trees, rather are they thornes, bypers and byambles, which thou doest fagot vp together in their time, to be thrust in the fire: yea rather yet shal they be as dust & small chaffe, which shal go into the winde, when thou shalt fanne thy floore, and shalt locke vp the good grayne in thy garners.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assemblie of the righteous.

5 And albeit this difference be not manifest through the confusions of this worlde, but contrariwise the wicked men seeme surest planted, hyest promoted, and most flourishing, yet shal not this payne shewe be durable, but the true iudgement of their

penitentiall Psalmes.

their estate shall shewe it selfe, so
soone as thy iustice appeareth to set
in order all that is disordered: and it
shall then be clearely discovered in
deed what they are, when that great
day shall come, so dreadfull to the
wicked, which shall not know whi-
ther to turne them, and so longed
for by thy poore seruants, to whom
being gathered together from all
coastes, thou shalt doe iustice and
reason of so many wrongs and vio-
lences receiued, wiping away their
teares, and graunting them that
felicitie which they so much desire.

6 Nowe then my soule, sith the
francke bountie of thy God hath
drawen thee forth of these straying
paths of destruction, to the ende to
leade thee in the true and only way
of blessednesse: take good heede not
to forsake it, but followe on thy
course

6 For the
Lord knoweth the
way of the
righteous,
& the way
of the wica-
ked shall
perish.

Beza vpon the

course liuely, suffer not thy selfe to
be mislead by any inticements, nor
to be dismayed by any threathings,
holding fast alwayes this conclusi-
on in thine heart, as well agaynst
flatteries as against terrifyings, to
wit, that howsoever the matter fall
out, since that God is God & Iudge
of the world, they which go streight
cannot misse to be blessed, standing
alwayes in the good grace and fa-
uour of God: and the wicked
contrariwise must needes
perish.

The

penitentiall Psalmes.

¶ The sixth Psalme meditated.

Ah, woe is me more then
miserable wretche, assay-
led, pressed, outraged on
all sides, wounded mor-
tally by my conscience, pearced
through and through by the touch of
infinite trespasses, and nowe at
brincke of that deepe dungeon of
despayre, in my body overwhelmed
with euils, plunged in sorowes, in
which torment nothing more can be
founde that may adde to my tormēt:
what shall I doe, what shall I saye,
whither shall I goe? what may I
finde in my selfe but the subiect of
suffering, and the cause of that I
suffer, and who shall succour mee
from els where? If I looke into
heauen, I see there my iudge: The
sunne,

I O: be
rebuke me
not in
thy ang
ger, neither
chastise me
in thy
wraath.

Beza vpon the

sunne, that great eye of the worlde,
which hath seene me so often to of-
fend his maker and mine, doth sum-
mon me, and seemes to giue light
to the worlde for none other pur-
pose but to behold me whilest I en-
dure these my merited paynes. The
night which seemes to couer all
things els with her darkenes, alas,
what doth she witnesse against me:
For sooth me seemes, she hath dou-
bled her darkenes in a loathsome
detestation of that which in glimpse
of her accustomed obscuritie shee
hath bene forced to perceiue in me:
It prketh the earth to beare so vn-
happie a creature, and already shee
openeth h great throat of her gulfe
to swallow me in, and to redemaſt
my selfe to her selfe, as hauing too
much abused that earthly matter
which shee ministred to my maker
when

penitentiall Psalmes.

when he facioned me. All that nourishment which I receiue frō other creatures, is giuen me onely to entertaine me in this extreme toymēt. Death it selfe recules fro mee, lest she might giue at y^e least some senselesnes of dolor to this miserable body, by dispatching it at once out of y^e way. As for mē, they be either mine enemies, or els such friends as haue no might to giue me remedie: whether shal I go thē? what shal I say? what shal I doe? I will euen goe streight to thee, O eternall: For what good shal it do me to runne away from him that is eucry where? Who cā hide me from before him, which seeth euen that that is not? & what creature, though it could, yet durst vndertake my quarrel wth thee? & if it should vndertake, what would ensue, but their ruine and mine?

C.i.

And

Beza vpon the

And my disease being incurable to
all others saue to thee, to whome
should I haue recourse but to thee?
Nowe then, eternall God, more
great then greatnes it selfe, behold
him that is lesse then nothing, vn-
lesse the greatest ill bee something.
O creator of man, beholde thy crea-
ture quite disfigured: O loue of
man, beholde him that hath conspi-
red with thine enemye against thee:
O perfectly good, behold him that
is conceiued and borne in vice: be-
holde the dyer wood to the consu-
ming fireward, and shall it yet be so
hardy as to speake? His miserie
constrayneth him to seeke remedie:
thy goodnes declared in thy promi-
ses, and verified by so many experi-
ences, doeth open his mouth to cry
before thee, Reproue me not in thy
wrath, correct me not in thine an-
ger.

penitentiall Psalmes,

ger. O God, which hast sayde, that the waye not to bee iudged, is to iudge our selfe, beholde this vnhappie man, that acknowledgeth before thee & thine Angels, before heauen & earth, that my least fault of a thousande is worthe of thy wrath so dreadfull, that none can beare it, because there is none thy match.

2 And what emboldeneth mee then after this sort: Thy goodnesse, thy pitie, thy compassion, which is so much the greater as it stretcheth it selfe vpon the vnworthe, & there most aboundeth, where there is most sinne. O Lorde, suffer mee, though dust and ashes, to bee, not bold in my selfe, but assured in thee. O euerliuing God, I haue learned in thine house by thee, and in my selfe by thy grace, how thou hast an anger of a most gentle father, and a

2 Have
mercy vpon
me, O lord,
for I am
weake: O
lord heale
me, for my
bones are
dressed.

Beza vpon the

wrath of a most seuerer Iudge. I am
worthe of this, but I beseeche thee
turne it from me, for it destroyeth:
I refuse not the other, because it
buyldeth vp: for thou chastisest
whome thou louest. Nowe then
Lorde, smite, but keepe in the vio-
lence of the blowe. And to speake
in a worde, O eternall God, haue
pitie on me. For who hath neede of
grace, but the guyltie one? Who
beggeth comfort, but the afflicted:
or phylicke, but the sicke?

My soule
is also sore
troubled:
but Lord
how long
wilt thou
delay?

3 And againe, who can raise the
poore man ouerwhelmed vnder the
burden of sinne, beaten downe flat
vnder thy puissant hande, crushed
bones and all, cast away in his owne
conscience, but thou, O great God,
who by thine onely word giuest be-
ing to all that is: Confirm then
that which remaines of thy nature
and

penitentiall Psalmes.

and being in me, or rather worke a newe, that which otherwise goeth away, & is undone. And howe long, O my God, wilt thou suffer mee thus to languish: How long shall I cry without being relieued: How long shall I wayte for thy mercie? Suffer, O Lord, that the vehemen- cie of dolour may use this language, submitting it selfe yet wholly to thine onely good and thise good pleasure.

4 O eternall God, I say, turne againe to mee that countenance, which with one looke can reuiue the dead: Lay forth that great com- passion to heale my fawning soule: for vpon thine onely grace it is that I ground my request.

5 O God, thou knowest what a desire I haue to be an instrument of thy glory, and to employ what-

4 Returne, O Lord: de- liuer my soule: saue me for thy mercies sake.

5 For in death there is no reme- diance of thee: in the graue who shall praise thee?

C.iii.

soeuer

Beza vpon the

soeuer it may please thee to make mee to publish thy prayses. Alas, Lord, my sinnes thus sending me to death, shall they be able to hinder this my purpose that comes of thee? For, being dead and lying in the dust, loe all my purpose broken off, my memory shall forthwith be taken quite away, my tongue shall speake no more of thee, my mouth shal cease to haue any being: To be short, this poore corps being fordone, wherein shall it serue either thee, or my neighbours? How euer Lord, if I do not onely dye, according as is thine ordinance for all men to dye once, but also that I dye as one smitten in thine ire, Oh my God, my God, howe can I remember thee in that last necessitie? How can I call vpon thee at my greatest neede? To speake at once, what shal become

penitentiall Psalmes.

become of me wofull creature, going to a Iudge that condemneth mee, yea euen already executeth his sentence vpon mee? Oh God, preserve mee from this woe of woes, and giuing me againe for this time life to this poore body, assure my poore soule by witnessing vnto it, that thine anger is ceased, to the ende that death when it shall come, be not a messenger of terror, but rather may bring tydings of felicitie forthwith to be enioyed.

6 Alas Lorde, as thou hast now had an eye, and straightly marked our sinnes, which thou doest nowe make me thoroughly to feele: so consider this poore creature now changed, condemning that which hee hath too long approoued, yea iudging himselfe, which is the very meane not to be iudged of thee: for
C.iiii. so it

6 I saped
ted in my
mourning:

Beza vpon the

I cause my
bed euery
night to
swimme, &
water my
couch with
my teares.

so it please thee, sith thou hast
testified it both by thy word and by
effect. I haue long slept in so many
vnhappie pleasures, nowe can I
 sleepe no more by reason of sighing.
O ye nightes, heretofore witnesses
of a thousand thoughtes wickedly
imagined, and of the vnhappy se-
quels of those thoughtes, be ye now
witnesses of my waylings. And
thou my bed, a bed earewhile of rest
very ill employed, be thou throug-
hly moystened nowe, and swimme
thou with my teares.

7 Mine eye
is dimmed
for despise,
& sunke in
because of
all mine es-
nemies.

7 Oh thou sunne, whose light
I haue heretofore so much offen-
ded, (and howe could I feare to of-
fend thee, being so desperately bolde
as to despise thy maker and mine,
looking into the depth of heartes,
and to assay to put out his light in
me?) O thou Sunne, I say, whose
brightnes

penitentiall Psalmes.

mightnes I am unworthie to beholde: mine eyes being iustly punished, can no more see thee, being soaked out and drawen drye by the teares that they haue shed: they be, I saye, quite worne with ykesomnes and heauines, whereof they bene witnessers that vexe mee. But what, shall I perish then? Is there no more hope? Am I quite without recovery? No, no, my God: For whence comes this bewayling of my sinnes? This hatred of my self? This confidence to call vpon thee? this desire to amend? From whēce springs it, that I speake yet, and can call thee my God? Certainly it is thy grace: For whence comes any good, but fro thee? O mightie God, howe be thy wayes incomprehensible! May it be thine yre which should quiet me, or mine heauinesse that

Beza vpon the

that might cheare mee? Or can my death bee the occasion of my life? No, no, my God, this benefite proceedes no whitte of any worke of mine, but Lord, in working againe him that as much as in him laye, hath vndone himselfe, thou shewest thy selfe to be the same that madest all things of nothing, and canst pul light out of darkenesse. Grace then commeth from thee vnto mee, to dye my selfe out of my selfe, that so againe I may finde my selfe and all my weale in thee.

8 Now
from me al
pe workers
of iniquity:
for p loide
hath heard
the voyce
of my weep-
ing.

8 You then mine enemies, which weened to haue cast mee flatte and quite to the ground, shall you dare now to shewe your faces any more? Thou malicious Sathan, the first author of all ill, what gaynest thou to haue throwen me lowe, vnlesse it be that thereby my victorie against thee

penitentiall Psalmes,

thee is more notable? For, thou see-
est, maugre thy malice, that God
will triumphe vpon thee by my fee-
blennesse. Oh, and out vpon my selfe
the most dangerous enemye to my
selfe, peeelde thy selfe to him, against
whome the more thou hast resisted,
the more neere thou comest to thy
destruction. You cursed men, whose
trade is to doe ill, and you which
haue so persecuted mee, I stand no
longer in feare of you.

9 For the eternall God, which
seemed to haue cast mee off, and to
deliuer me into your handes as one
utterly reiected, hath heard my
deepe sighes accompanied with
teares: The euerliuing God hath
heard my prayers, the eternall will
perseuere to heare my supplica-
tions.

10 And consequently all mine
enemies

9 The Lord
hath heard
my petition:
the Lord
will receiue
my prayer.

10 All mine
enemies
shalbe con-
founded &
soe vexed:
they shalbe
turned
back, & put
to shame
suddenly.

Beza vpon the

enemies which haue bene so presumptuous, goe their wayes with shame; I see them already quite forlorne, they shalbe fayne to leaue their vngracious enterpryse to their reproche, a chaunge so much the more wonderfull, as it commeth to passe suddenly and beyonde all expectation.

The 32. Psalme meditated.

Blessed



O my God, where shall that true felicitie bee found, which vngracious men weene to finde? Certainly man findes it not within himselfe. For who is he that can saye, hee is without sinne in his soule? And where there is sinne, doubtlesse there is malediction also. And for

penitentiall Psalmes.

for the body, what man is so brutish,
that can perswade himself, the most
soueraigne good shoulde fall into a
lumpe subiect to so many euils and
miseries within and without, bring-
ging it at length also to death?
This felicitie then is out of our
selues, and we must begge it from
otherwhere. And from whēce? To
seeke it among beastes were more
then beastlike, and consequently
much lesse will it be founde in the
senselesse creaturcs. O golde and
siluer, so highly valued with men of
no value for wit, how cā you make
a man happie, sith your best seruice
to a man standeth in leauing him, &
to passe to another, & that tarying w
him, you bring him nothing but care
to keepe you, feare to lose you, and
an vn satiabie desire to hoarde you:
Thou foode, whose taste holdes
not

Beza vpon the

not the space of halfe a foote in
all mans body, and cannot be felt,
but while it is in loosing, which
canst not nourish but with thine
owne corruption, which art most
commonly the instrument of mala-
dies, and finally of death, canst thou
bring blisse to a man? You celestiaall
circles turning about endlessly, is
it true that mans happy or vnhappy
state hanges vpon your influences?
How senselesse were he þ so would
thinke, sith you your selues must
suffer chāge? And being such as you
are, you send vs to þ knowledge of
one farre greater, vpon whom you
your selues depende. You spirituall
creatures so excellent, shal it be you
þ shal furnish vs of this goodly fel-
citic? You be happie in deede & very
puissaunt creatures, & yet but crea-
tures, & therefore also vnable to re-
paire

penitentiall Psalmes.

paire y image of God in me, (with-
out which I must remaine unhap-
pie) as to say trueth, it is not your
woorke, but for God alone: neither
were you created to bestow on me y
which you haue not your selues re-
ceiued, but by y free goodnes of him
that is greater then you, & then all
things else. And if I find none else-
where, neither aboue, nor belowe, y
can giue me in part or in whole, that
which I seeke, should I bee so de-
uoyd of vnderstanding, as to thinke
y I can giue it to my selfe? Shal I
find blessednes in corruption, iustice
in vnrightheousnesse, life in death?
For what am I Lord in my self but
corruption, but vnrightheousnes, but
death: Alas then, shal I perish? For
out of al doubt, death is y wages of
sinne. But y case so stands, O God,
that no euill is incurable to the Al-
mightie.

Beza vpon the

mightie. He which hath drawen all things out from nothing, can he be hindered to make againe his owne work? He that caused light to come out of darknesse, shal not he bring againe frō death to life? Yes certainly, other wise death being y^e stronger, might thrust God out of his seate. Nowe then, Lord, my disease being past cure of all creatures, I come to thee, who canst doe all that thou wilt: and who hast shewed yet more excellent testimonie of thy goodwill in sauing man, then thou biddst of thy might in creating him. Thy might surely was witnessed by a meane wel becomming thee, when thou madest all of nothing, framing man to thine image and likeness: and this same infinite power appears clearely in the conseruation of all thy creatures. But what
is all

penitentiall Psalmes.

is all this in comparison of that worke, mans Redemption? Blessed then is he, not simply whome thou hast created, (for man turned this blessing of creation into an assured curse by ill vsing it, but rather is he blessed, whome thou hast ransomed through such a great goodnes of thine, as euery way excels. For lesse vnworthy of thy gracious boūtie is hee, which yet hath no being, then is the sinner: And thou contentedst not thy selfe (O great deapth of goodnesse) to restore to sinnefull man that blisse which hee had lost, but thou gauest him a farre better: For hauing created him such a one, as by sweruing from his perfection (as in deede hee did) might fall also into sinne, death, and curse, thou finally makest him such a one by redemption, as hee can neyther sinne

is hee,
whose wickednesse is
forgiuen, &
whose
sinne is couered.

D.i.

noꝝ

Beza vpon the

nor dye, but is blessed for euer. A
straunge thing, A great and chiefe
master worke of God! Al wretched-
nesse comes by sinne, and yet none
comes to happines, but hauing pas-
sed first and foremost by sinne: not
that blisse comes out of sinne, but
because mercy presupposeth mise-
rie, pardon a fault, and quickning a
former death. But whence comes
this pardon? From thy selfe, O
Lorde, and from thy pure bountie.

2 Blessed
is the mā,
vnto who
the Lord
inputeth
not iniqui-
tie,

2 And howe: euen by quitting
me my transgressions, by couering
my sinnes, and by not reckoning by
mine iniquities: yet must thy iudge-
ment be satisfied euen wholly and to
the uttermost. Here beholde againe
a depth of wisdom and goodnes:
for howe great is that secret, nowe
manifested by effect, where pardo-
ning all, thou yet punishest all, and
we

penitentiall Psalmes,

we hauing payed nothing, yet finde
our selues to haue wholly satisfied
thee: Iudgement is become mercy
to vs: out of malediction thou de-
west blessing, & death hath brought
foorth life. All this was thy doing,
O God, infinitely great and euen
so good: for who also coulde haue
done it, but thou? thou hast done it,
because it pleased thee, for, who
knewe thee, who loued thee, who
gaue vnto thee first? That Emma-
nuel conceived by the holie Ghost,
hath fully repaired in himselfe this
poore nature conceyued in iniqui-
tie. This righteous pledge hath ac-
complished all righteousness for vs.
The suertie that ought nothing,
hath payd for our discharge. Where-
fore then troublest thou thy selfe
poore conscience? That corruption
wherein thou art, is blotted out in
D.ii. the

Beza vpon the

the holy of holyes, conceived and
borne for thee. The obedience of the
acceptable one, with the fulnesse of
his obedience, hath filled euen til it
ouerflow againe, this want of righ-
teousnesse, which thy Creator re-
quireth of thee. The sufferings of
the iust of al iustes are thine acquit-
tance. Beholde thy life and thy feli-
citie: there is none elsewhere, there
is, I saye, none other Iesus, that
one and onely name of saluation.
What remaines then, but that
cheerefully without glosse, and vn-
faynedly acknowledging thy selfe
to be in death, thou receiue this life
by a liuely faith, liuely, I say, whose
effects may shewe themselves. For
besides that God can not bee decey-
ued, hee is no sauour of deceyuers.
The God of trueth hateth all false-
hood: and who doth wash himselfe,

And in
whose spir-
it there is
no guile.

penitentiall Psalmes.

to the ende to returne to y^e filth? Is
pardon giuen that we should sinne
more hardily? Doeth light bring vs
into darkenesse? And as no fitter ex-
ample of all this may bee, then my
selfe: euen so will I publish it, to
the ende that I may serue for a mir-
rour and paterne to others. Alas,
in what paine was I? Were not all
my bones dyled with heauinesse?
Was there euer Sommer drought
more parching, then this heate,
which hath vterly marred mee?
Howe oft haue I bene ouerwhel-
med with anguish, not able to vter
one worde? How often on the other
side, haue I cryed and howled all
the day long?

4 And not without cause, my
God, for daye and night I felt the
terrible weighing strokes of thine
hande, a burden intolerable for any
creature.

3 When I
helde my
tongue, my
bones con-
sumed, or
when I
roared all
the day.

4 For thine
hande is
heauy vpon
me, day &
night: and
my moy-
sture is
turned into
to the
drought of
summer.

Beza vpon the

creature. But howsoever I tossed
& tormented my selfe, where found
I remedy at length? Hearken here
to euery one, and thou my soule for-
get it neuer.

5 When I
acknow-
ledged my
sinne vnto
thee, ney-
ther hid I
mine in-
iquitie: for
I thought,
I will con-
fesse against
my self my
wickednes
vnto the
Lord, and
thou for-
gauest the
pynishment
of my
sinne.

5 So long as I sought to ex-
cuse my selfe, and couer my faulces
in all or any part: So long as I
went about to counterbalance my
faulces with my payne, so long as
I spurned against the spurre, my
mischiefe grewe still: I haue there-
fore learned a farre other waye. I
come to thee, O eternall God, my
Iudge and my aduerse partie, I
haue confessed all, I haue suppres-
sed nothing in silence, nor disguised
any of mine iniquitie: and accor-
ding as I did purpose it in my self,
euen so haue I done: condemning
my selfe I found absolution, & sum-
moning my selfe I was dismissed.

6 Nowe

penitentiall Psalmes.

6 Nowe then, all ye not hautie
and high looking ones, but whome
God hath boughsed grace to taste
his goodnesse in afflictions, aboue
all in the combats of conscience,
searche for this onely and most assu-
red remedy. Haue recourse to him
which smiteth you: the meane to
finde him is prayer. Let not your
unworthines hinder you, but rather
let it driue you so much the neerer
him. With God he is counted wor-
thie, which confesseth himselfe un-
worthie. If sinne displease thee be-
cause it is sinne, and that thou desi-
rest his grace, knowe that already
thou art halfe heard: For, true so-
rowe to haue offended, desire to
come before him, and an affection
to cry him mercy, be so many mes-
sengers whereby he inuiteth thee
first, and so many testimonies that

6 Therefore
shall every
one, that
is godly,
make his
prayer vnto
to thee in
a time, when
thou mayest
est be found:
surely in
the flood of
great wa-
ters they
shall not
come neere
him.

D.iii.

he

Beza vpon the

he wil be found to thee. Come then and enter, but with an heart stricken downe, with an head bowed low, and thou shalt feele all thy torment vanish away, all thine angui- shes flee as farre from thee as euer they were nigh thee: that flood of euils which had couered and swal- lowed thee, shall voyde it selfe.

7 Thou art my se- cret place: thou preseruest me from trouble: thou compassest me about with thy full deliue- rance.

7 Shortly, in steade of this mi- serie thou shalt receyue the true peace which the worlde can neither giue, nor take away, and the true repose of conscience, euen the very anchre and earnest penny of that du- rable blessednesse to followe. Cer- tainely my God, this is true, for, I knowe it by experience, and shall learne it more and more, hauing thee for my Protector, giuing mee euery day new arguments to praise thee, by continuall assistance of thy fauour,

penitentiall Psalmes.

faulour, O my deliuerer, as agayne
on my part thou onely art, and shalt
be my refuge and recourse.

8 Learne this lesson hardily of
mee, thou, whosoever desirest to
knowe the right way, and bee con-
tent to take mee thy guyde in this
behalfe.

9 Beware you take not the bit
in your teeth, nor kicke like mule
and horse: for so doe beastes voyde of
vnderstanding, and thou seest them
gayne nothing by so doing, saue
that they are bitted so much the
more roughly, and spurred more
sharply, till they come to some
order: Euen so will it befall him
which will not profite by such cha-
stisements from God, waxing obsti-
nately opinionate in his euil, which
shall bring sorowe vpon sorowe:

whereas

8 I will
instruct
thee, and
teach thee
in the way,
that thou
shalt goe, &
I will
guyde thee
with mine
eye.

9 Be ye
not like an
horse, or
like a mule
which vn-
derstand
not: whose
mouthes
thou doest
binde with
bit & bridle
least they
come nere
thee.

10 Many
sorowes
shal come
to the wic-
ked: but he,
þ trusteth
in þ Lord,
mercy shal
compasse
him.

Beza vpon the

whereas on the contrary, who so will haue recourse to God, bowing vnder his puissaunt hande, shall bee compassed with his goodnes.

I Be glad
ye righteous
ous, and
reioyce in
the Lord,
and be ioy-
full all ye,
that are
vpright in
heart.

I I O you louers of righteou-
nes, you which by Gods grace giue
your selues to vprightnes, by,
cheare by your selues with mee to
honour God eternall, & witness ye
by your sonnets of prayse, that the
issue of afflictions, on their behalfe
which can make profit by them, is
ioy and consolation to the glory of
that great God, which chastiseth
his owne for their good, and puni-
sheth the hard harted with al rigour
after their demerits.

A

penitentiall Psalmes.

A meditation vpon the

38. Psalm.



O Eternal (for to who shall
I addresse my selfe but to
thee who art as puissaunt
to heale as to smite) giue

me leaue to bewray my complaint:
not to playne me of thee, who doest
nothing but well, and whose ire, I
confesse I haue pulled vpon me, for
my trespasses: but to beseech thee,
that according to thy promises thou
wilt not vse against me that indige-
ment which thou reseruest for such
as thy fury and most fearefull in-
dignation will quite destroy: But
rather thy fatherly maner of chasti-
sing howe rough and sharpe soeuer
it may seeme to this flesh.

2 And thou wotest well Lord,
that I crye not as doe those deli-

I O Lord,
rebuke mee
not in thine
anger, nei-
ther cha-
stise me in
thy wrath.

2 For thine
arrows
haue light
vpon me,
and thine
hand spech
vpon me.

rate

Beza vpon the

cate ones, which make much of a litle, and crye loude for a small grieve: For it is euen deepe to the quicke that the kerne heades of thine arrowes shot off at mee, haue pearced: It is in very great earnest, that thy mighty hand is (as it were) setled vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my sinne.

4 For mine iniquities are gone ouer mine head, & as a weightie burde they are to heauie for me.

3 Regard, Lord, this poore body which hath no whole part: Respect these poore grynded bones: for in deede how might they stande, or haue any being before thine angry face? And all, Lorde, neuerthelesse most iustly, since the whole cause thereof is in me who haue so much offended thee: I confesse and avow that it is so, and loe, the spring of all sorowes and torments wherein I am sowled ouer head and eares, & vntoerly ouerwhelmed vnder this load, a load farre to heauie and al together

penitentiall Psalmes.

together insupportable, if thou dost not sustayne and stape me.

5 Those killing blowes which thou gauest mee, haue bred corrupt matter, such as putrifeth my poore carkase, which euen smelles of the fruites and hyre of my folye, poore senseles man that I was, when I thus rebelled against thy will.

6 But, beholde O my God, I will not stiffe my necke, I bowe both body & heart vnder thy strong hande, drawing my legges after mee, parched and boyled as I am through heauines and languishing. Alas, my reynes howe they burne, To be short, O my God, what shal I saye? I am altogether made vp into sorowe, I am brayed as in a morter, I am ground as it were in a myl, so as I can not hold, but cry, or roare rather.

5 My woundes are putrifed, and corrupt be- cause of my foolishnes.

6 I am bowed, and crooked vnder thy load: I goe mourning all the day.

7 For my reynes are full of burning, and there is nothing solid in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 But

Beza vpon the

9 Forde, I
pouye my
whole des-
ire before
thee, & my
sighing is
not hid
from thee.
10 Mine
heart pants
teth: my
strength
faileth me,
& the light
of mine
eyes, euen
they are
not mine
stone.
11 My lo-
uers & my
friendes
stand aside
from my
plague, &
my kins-
men stand
a farre off.

9 But O my Lord, (for I know
thou allowest mee for thy seruaunt
though neuer so miserable) for all
this thou art my retraicte, my lon-
ging is after thee alone, without
searching succour elsewhere. My
gronings direct theselues to thee,
albeit thorough mightye griefe
my seely forlorne heart had with it
self a thousand wandering discour-
ses, and my foice so farre forth say-
led me, as I lost my sight.

11 And yet a greater griefe,
when as my wretched plight should
rather haue moued the very stones
to compassion. They which in for-
mer tymes had called them selues
my friendes, and whose part I
thought it to partake my calami-
ties, they stand stone still in stead of
running vnto mee: yea my next of
kinde most unkindely with much a
doe

penitentiall Psalmes.

doe vouchsafe to looke at mee,
while others, to whose wish I can-
not dye soone ynough, lay snares
for mee, desiring nothing but my
death, not ceasing in meane while to
slandere me, and to assay al meanes
of trapping me.

13 All this notwithstanding,
thou knowest, Lord, that I haue not
skirmished againe with them, ren-
ding euil for euil either in deede or
worde, but haue passed ouer all this
geare as if I had bene deafe not hea-
ring a whit of it, neither haue I
replied no more to them then a
dumbe man which had neuer vse of
tongue; I answered nothing, but
apposed onely silence to al wrongs:
not that I had not iust defenses y-
nowe, but I had rather referre all
to thee, O protector of Innocents,
& reuenger of the oppressed: know-
ing

12 They also
so, that
seeke after
my life, lay
snares, and
they that
goe about
to do me
euill, talke

wicked
thyngs and
imagine
deceit con-
tinually.

13 But I,
as a deafe
man heare
not, & as a
dumme
ma, which
openeth
not his
mouth.

14 Thus
am I as a
man, that
heareth not
and in
whose
mouth are
no re-
prooses.

Beza ypon the

ing full well, that silence and patience please thee woonderfully well.

15 For on thee, O Lord, do I waite: thou wilt heare mee, my Lord, my God.

16 For I said, Heare me, least they preioice ouer me: for when my foote slip- peth, they extol them- selues a- gainst me.

17 Surely I am ready to halt, and my strength is euer before me.

15 Nowe then, O eternall, God, it is thou alone on whome I wholly wayte. O Lord, thou art my God, and therefore wilt not, I knowe, leaue mee vnauswered: For, (quoth I to my selfe) is it possible for thee to indure that these mischieuous ones which assaye to hinder the effect of thy promises, that these vnkinde men which as- sayle thee in setting thus vpon my person, should haue matter to glad them against me?

17 Make speede then to me my God, otherwise I goe in danger neuer to bee restored, being ouer-whelmed with dolours, which accompany me day and night.

18 For

penitentiall Psalmes.

18 For my part, I am alwayes ready to acknowledge my trespasses, the payne whereof I carry with me, tormented in body, and frightened in spirite.

19 Mine enemies quite contrary, enemies, I say, without all colour of cause, strengthen themselves, and beare their heads higher and higher, fiercely and brauely against mee, who, alack, did neuer ought to them but well, and against whome they thus band themselves for none other cause, but for that I doe not as they doe, but rather I loue that which is good, howsoever otherwise I be a sinner.

21 And therefore, O eternall God, forsake mee not, but keepe thy selfe neere this poore creature, which calleth vpon thee, O Lorde, from whome alone I wayte for

18 When I declare my paine, & am loy for my sinne,

19 Their mine enemies are as line and are mightie, & they that hate mee wrongfully are many.

20 They also, that rewarde euil for good, are mine aduersaries, because I followe goodness.

21 Forsake mee not, O Lorde: be not thou farre from mee, my God,

E.i. deliuerance,

Beza vpon the


12 Waste
hee to
helpe mee,
O my
lord, my
saluation.

deliuerance, make speede to ayde
me in the extremitie of my necessi-
tie. Amen.

A meditation vpon the 51.

Psalme.

O God, which hast set before vs
in one and selfe same person of
David, a very maruaylous exam-
ple of sinne and repentance, and of
thy compassions: giue mee vnder-
standing and good consideration of
his waylings, well to apply them
to mine owne vse and thy glozie.
What is it then, that David sayth,
beyng wakened by the voyce of
thy Prophet Nathan?

 God, O God? And darest
thou name this most sa-
cred name, thou mischie-
uous mouth of so mischieuous a
man?

penitentiall Psalmes,

man? hauing polluted thy self with
so many adulterous kisses, foule
mouth, vndertakest thou to name it
thou enemy of al vncleannes? Thou
trayterous tongue agaynst thy
faithfull seruant Uzhah, canst thou
pronounce this word, G O D, who
is most true? Vee handes embued
with many murders, presume you
so farre as to followe that bolde
tongue, heauing vp your selues to-
warde him, whome you haue so
shamefully profaned? Thou heart,
guiltie of the whole lawe broken at
one blowe, art thou so hardie as to
addresse thee to him, who hath alrea-
dy iudged thee? O king, so many
wayes periured against him, that of
a poore shepheardly boye, promo-
ted thee aboue the throne of all this
worlde's monarches: Thou hypo-
crite towardes him, who hath per-
formed

Beza vpon the

formed thee infinitely more then e-
uer hee promised thee : wretched
man, which hast trampled vnder
feete the couenant of eternall life,
to make an adulteresse of a chaste
wife : unhappie man, who hast layd
that most pretious name open to
the blasphemies of infidell nations:
O thou ingrate, which hast rendred
to thy loyall seruant death for his
wages: O thou vnworthy one, that,
where thou owedst to thy people
all iustice, hast shewed them the
way to all mischiefe: liuest thou yet,
speakest thou yet? Darest thou call
vpon thy God yet? Yea, my God,
so great is thy patience, that it
giues me heart againe, not to name
thee by waye of complaynt against
mine enemies, as in some other
Psalmes I haue done : but euen
my selfe to bee mine owne accuser.
and

penitentiall Psalmes.

and iudge against my selfe. In
summe, what can he, or what wil he
saye, who was once thy deare Da-
uid by thy more then most liberall
bountie, but nowe is nothing like
Dauid, through his owne more
then most detestable ingratitude?

In summe, I say, he sayeth, Have
pitie on me, O God of mercy: and
what maner of pitie? True it is,
Lorde, that thy mercy is alwayes
infinite in it selfe, but such is the
multitude of my trespasses, that
surely me thinkes one onely mercy
woulde not bee ynough for mee:
wherefoze I beseeche thee, vnfolde
here all the store of thy compassi-
ons, that I may feele them.

I haue mer-
cy vpon me,
O God, ac-
cording to
thy louing
kindnesse:
according
to the mul-
titude of
thy com-
passions
put away
mine in-
iquities.

2 Alas, I haue not nowe to
treate for the wiping out of some
petie blot, or pranke of youth: but
my foule filthinesse & pollutions

2 Wash me
thoroughly
from mine
iniquitie, &
clense mee
from my
be

Beza vpon the

be so vile, so stinking, so farre cankered within mee, euen to the very soule of my soule, that, although with one word thou canst al things, yet doe I perswade my selfe, that as I may saye, it is not with once fairely touching that this my blotte wil away, so great is my rebellion, but I must bee rubbed and rubbed againe, washed and rynsed, befoze I can bee cleansed from so great and festered a pollution.

3 For I
knowe
mine iniquities,
my sinne
is euer be-
fore me.

3 I dissemble not, I set no glosse on the matter: I acknowledge mine iniquities, euen such as they are: my wickednesse continually presents it selfe befoze my poore spirite: me thinkes I doe euen still see with mine eyes that poore woman bayning her selfe: mee thinkes I see Dauid troubled in spirit, and while he resisteth his conscience, to receiue

penitentiall Psalmes.

receiue thine enemye and his owne
into his bosome, yeclding himselfe
his willing captiue : mee thinkes I
yet see those , whome I did vse in
that businesse, alack, too too obedi-
ent seruants were they to so euill a
commandement : I see, woe is me,
the filed and defiled bedde whereat
once I imbraced both sinne and
death: I see thee thou disloyall and
murderous heart, and thou trayte-
rous hand whereby those two mur-
derous letters, and that at seuerall
times were written, not with ynke,
but with the blood of that poore
guytlesse seruant : I see the poore
people, for whome thou oughtest to
haue layde forth thy life, nowe like
a forlorne heape thrust forth to the
enemies sword : I see thee, O my
loyall seruant, ouerthrowen on the
grounde, bathing thee in thy blood

E.iiii, shedde

Beza vpon the

shedde in his seruice, that betray-
ed thee to death : I heare (as it
were) a peale in mine eares of the
horrible blasphemies cōming from
infidell mouthes, which I my selfe
haue opened : I see that gaye mar-
riage, vnder bayle whereof I wee-
ned to bayle my adulterie, discoue-
ring it yet in meane while euen by
that very meane before thee , O
Lorde, and before men. Ahlas, what
can I perceyue in the least of these
foule crimes , but thy wrath , thy
iudgement, death, and the nether-
most hell.

4 Against
thee, as
gainst thee
onely haue
I sinned, &
done euil in
thy sight,
that thou
maiest be
just when
thou spea-
kest, & pure
when thou
iudgest.

4 For what get I hereby, that
being the King, men dare arraygne
or iudge mee according to the te-
mour of the lawe against blasphe-
mers, adulterers, and murderers?
It is thou , and none other , with
whome I haue to doe: for it is thou
properly

penitentiall Psalmes.

properly that I haue offended, before whose eyes and tribunall seate that is come to light, which I so carefully cloaked before men: neyther is to bee feared, least I being thrust downe to hell by thee, any man might rightfully saye, Thou hast vnsspoken thy promises made to mee, or that thy worde were not assured: for, it is I that haue falsed my faith, and made my selfe most vnworthy of thy grace: yea verily, and for my condemnation, and thy iustification, what neede it come to reckoning by of those faults?

5 From the moment, my God, 5 Beholde, of this poore creatures conception, I was euen already had corruption cat- borne in ched holde: from that time, I saye, in sinne that my mother hauing conceived hath my mee, did giue mee liuing heate in mother conceived her wombe, vice was come within me.

Beza vpon the

6 Behold,
thou louest
trueth in þ
inward af-
fections:
therefore
hast thou
taught me
wisedome
in þ secrete
of mine
heart.

me, as the roote which sithence hath
brought forth those sowre and ve-
nemens frutes, in steade of that
synceritie and puritie which thou
requirest not onely outward, but to
be resident in the hidden spirite and
heart: and yet there was no want
in thee, O most good and gentle
God, that this vntowardnesse was
not corrected, sith thou taughtest
me thy wisedome, and that not after
a common customarie facion, but
learning me apart, and making my
spirite capable of thy most rare and
exquisite mysteries, such as thou
reuealest not to euery one. Nowe
then Lorde, what is to be done?

7 Purge
me with
hyssope, &
I shalbe
cleane:
wash me, &
I shalbe
whiter the
snowe,

7 Behold on the one side a thou-
sande maledictions, which I haue
notably deserued: on the other part
an infinite deapth of thy mercies,
whercof thou hast given mee sure
pledges

penitentiall Psalmes,

pledges in thy lawe sacrifices. For
it is not in bayne, nor by mans in-
vention, that in solemne sacrifices,
blood is sprinkled with hysope. I
haue bene wet therewith, O Lord,
by chy commaundement, but retur-
ning to my foule vncleannesse, I
am verely become leproous within:
And therefore Lord, take that very
hysope, which is the sacrament of
the liuely power & force of that sa-
crifice so long looked for, and wash
me with the true blood of Christ,
which shalbe shedde in the ordayned
time, for cleansing of all iniquitie.
Washe me, sprinkle me, and rubbe
me on all sides with this hysope
& this blood, the alone very meane
to doe away the leathsome and le-
proous blotte of sinne: so shall I be-
come neate and white as snowe,
whereas nowe I am thus vile and
stinking

Beza vpon the

stinking before thee and the world.

8 Make me
to heare
top and
gladnesse,
that the
bones,
which thou
hast bro-
ken, may
reioyce.

8 Alacke, you so many delights
and heauenly contentments, which
were wont to reioyce my consci-
ence, causing me to finde rest in the
middest of all dolours, where are
you now? O Lord, restore them to
me, making me to heare thy voyce
of absolution for my sinnes, com-
forting my poore conscience mor-
tally wounded, and soundly setting
together and knitting my bones,
which are broken all to shiuers.

9 Hide thy
face from
my sinnes,
and put
away all
mine ini-
quities.

9 My God, turne away that eye
and looke which is so terrible and
insupportable, when thou wilt con-
sider sinnes, and chiefly my sinnes
so great and so many: Rather wipe
them away Lord, let not one of
them remayne, so as they may
neuer come in accompt before
thee.

10 Lord,

penitentiall Psalmes.

10 Lord, thou haddest once by thy singular bountie changed mee and renewed me by the great and onely grace of thy spirite, hauing framed mine vnderstanding to know thee, my iudgement to approue thee, my will to loue thee, and to take pleasure in thy commaundementes so pure & holy: At once, thou haddest made me a newe creature. But into what darkenesse haue I turned this light: I haue marred all, I haue destroyed and ouerturned all, and therefore, O God, beginne againe as it were anewe thy worke: be the creator of this inwarde man nowe the second time, spreading forth thy force such as may pearce to the bottom of me, that thou mayest forme in me (as it were) a newe soule, detesting all sinne, giuen to whatsoever is good and right.

10 Create in me a cleane heart, O God, and

renue a right spirit within me.

11 I wote

Beza vpon the

11 Cast me
not away
from thy
presence, &
take not
thine holy
Spirite
from me.

11 I wote well, I am altoget-
her vnworthie that thou shouldest
lay any hand againe to me: but, my
God, reiect me not, neither depriue
mee of all that feeling which thou
haddest once giuen me, and whereof
thou didest neuer as yet wholly be-
reave me. For I know and beleue
my selfe to bee of the number of
those whome thou wilt not loose,
though I haue deserued to be quite
cut off.

12 Restore
to me the
top of thy
saluation, &
stablish me
with thy
free Spirit

12 Rather my God, in steade of
taking quite from mee all that resi-
due which thy goodnesse hath yet
left mee, restore mee that againe,
whereof my sinnes haue spoyled
me, and settle mee once more in the
assurance of my saluation, that most
vnspeakeable pleasure and ioye
which thou bestowest vpon thy
children.

13 Nowe

penitentiall Psalmes.

13 Nowe for so much as thou
hast layde on my shoulders this so
weightie, and withall so honoura-
ble a charge of gouerning thy peo-
ple, may it please thee henceforth to
impart me of thy strēgth, and those
speciall graces necessary to such a
calling, wherein is requisite that I
haue wisdom, skill, high courage
and constancie, and generally eue-
ry other vertue, not alone for mine
owne vse, but also for the conduct
of this folke committed to mee.
Then in steade of such lewde exam-
ples I haue giuen, I shall not
spare to shewe forth both in deede
and worde the right way to others,
and shalbe thine instrument to fetch
home to thee those that runne riote
the furthest out.

14 O God, O God, who onely
canst and wilt deliuer out of the
bondes

13 Then
shall I
teache thy
wayes vnto
the wicked,

and sin-
ners shalbe
conuerred
vnto thee.

14 Deliuer
me from
blood, O
god, which
art O God
of my sa-
nation, &
my tongue
shall sing
iosfully of
thy righteous
busnesse.

Beza vpon the

bondes of sinne and death, haue pitie on this murderer embzued with innocent blood, and guyltie of a thousand deaths, and vouchsafe this mouth the grace to sing howe true thou art in thy promises.

15 Open
thou my
lippes, O
Lord, & my
mouth shal
shewe forth
thy praise.

15 Oh, that thy mercy, Lorde, would open this mouth which my sinnes haue shut vpon me: for what haue sinners to doe to speake of thee? But remooue this stoppe, and then not hauing any other meane to recognise so great a benefite, but such as can adde nothing to thee, who art in thy selfe absolutely perfect, to wit, the sacrifice of thanksgiving, I shall prayse thee with full mouth, according as thou hast giuen me maruailous great occasion.

16 For
thou desirest
not sacrifice,
though I
would giue
it: thou desirest
not in burnt
offerings.

16 For as to those sacrifices which smoke vpon thine altar, Lord, it is not in them, where thou wilt

penitentiall Psalmes.

wilt haue vs staye : There must be another maner of oblation to appease thine ire, and a price of better value for my ransome, yea these my faultes being not of the number of those, for which thou hast ordayned those ordinarie sacrifices . It is thou , Lorde , which must prouide that price in thy good season, wherunto alone I holde me confidently, offering thee yet in meane while that selfe same thing, which thou hast giuen mee, and the which I knowe thou of thy grace doest not reiect, but doest rather receiue it in so good part, as without it all outward seruice displeaseth thee, to witte, a spirite thoroughly humbled by sense of sinne, an heart contrite, brayed, and grounde with apprehension of thy iust iudgements.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

Ps. i.

18 What

Beza vpon the

18 Be fa-
uourable
vnto Zion
for thy
good plea-
sure: build
the walles
of Ierusa-
lem.

18 What more my God: wilt
thou for this indignation which
thou hast conceyued against my mis-
deedes, that this worke which I
haue begunne by thine ordinance,
should remayne vnfinished: Shall
thine owne mountaine of Sion,
thy holy dwelling Ierusalem bee
left thus vnperfect, because David
made himselfe vnworthy to laye to
his so foule handes: No, Lord, thy
good pleasure can not bee of that
minde. This buylding was ordai-
ned of thee, because thou so woul-
dest: also Lord, thou shalt finishe it,
as in trueth it is thy worke, and not
of men.

19 Then
shalt thou
accepte the
sacrifices of
righteous-
nesse, euen
the burnt
offring and
oblation;
then shall
thy offer-
calses vpon
thy altar.

19 Then both I, who haue
thus grossely fayled, and my people
whome thou hast chastised by ta-
king thy Spirite from their king,
shall all see the effect of thy mercy,
that

penitentiall Psalmes.

that is to saye, thy seruice well and
rightly set by, the oblations made
as appertayneth, the altars smo-
king according to the rule by thee
ordayned, euen a most certaine te-
stimonie of that fauour which thou
shalt haue shewed to thy poore
seruant Dauid, and to thy
people. Amen.



f. ii.

A medi-

Beza vpon the
A meditation vpon the
102 Psalmc.

1 O Lord,
heare my
prayer, and
let my cry
come vnto
thee.



Eternal God, it is now
high tyme for thee to
heare the prayer of thy
pooze desolate Church,
whose distresses sicke they force her
not to speake, but to cry with a full
voyce, let not her crie vanish in the
aire, but come to thee, who art e-
uery where to heare such as call to
thee.

2 Hide not
thy face
from mee
in the tyme
of my trou-
ble: incline
thine eares
vnto me:
when I
call, make
haste to
heare me.

2 The darke day of affliction
is come: alas, cast vpon mee thy
looke of compassion, that may scat-
ter this most thicke darknesse. Par-
don, O my God, my rude vnman-
nerlinesse, and beare with mee that
in this pressing neede I once more
pray the bending of thine eare, and
thy speede to make mee feele howe
thou

penitentiall Psalmes.

thou hast heard me, answering mee
by the experience of thy bountie
and mercie.

3 Alas, time was when I was
faire & flourishing vnder thy fauou-
rable gentlenesse, now am I not so,
my good dayes are past, as a smo-
king vapour: I haue bene mightie
and in flower of my strēgth against
all assaultes within and without, a-
biding still fast by meanes of thine
vnderpropping and stay: nowe my
bones are cracked and weare into
dust, as if they had bene seared and
burned like lime in a kilne.

3 For my
dayes are
consumed
like smoke,
and my
bones are
burnt like
an herth.

4 That wonted courage so stout
against Sathan and his complices,
is now withered as haye, and dried
like grasse cut down by the mower.
I had, alas, so good an appetite
and fedde my selfe hungerly with
that so nourishing, so sweete, and so

4 Mine
heart is
smitten &
withereth
like grasse,
because I
forgotte to
eat my
bread.

F.iii.

delicate

Beza vpon the

Delicate viande wherewith thou diddest furnish vs from aboue, and I dranke in so great draughtes of that so pprecious and well relised liquor of thy quickening water: Nowe finde I a dearth of this bread, and the small remaine that I haue thereof, goeth downe with mee against the stomacke, so low am I brought, and haue lost my taste.

5 For the
voyce of
my grow-
ning my
bones do
cleaue to
my skinne.

5 The ayre was wont to resounde from East to West, those sonnets of gladnesse, whereof thou didest minister to mee both the matter and the making. Nowe the heauens and the earth doe ring of my lamentable cryes, woe begone that I am lying on the ground, and languishing like her that hath nothing left, but the skinne bounde to the bones.

6 I am
like a peli-
cane of the
wildernes:
I am like
an owle of
the deserts,

6 There was no quarter of the
worlde

penitentiall Psalmes.

woylde where I was not lodged in
palaces most beautifull and prince-
ly, which thou haddest so well found-
ed, buylded, and trimmed for mee:
in which I tooke pleasure to see
thee in thy great beautie, and to be
recreated with thy most cleare and
cheerfull voyce, (in deede a hea-
uently happinesse:) Nowe nothing
is to be seene but ruines, in which
hardly can I discrye some appea-
rance of that which hath bene: eue-
ry where are horrible desertes, hy-
deous caues, wherein nothing is
heard but the howlings of thicke
owles, night rauens, and such like
dolefull and vnlucky blacke night
birdes.

7 And I poore soule, wandring 7 I watch
through thickest of this desert, ha-^{and am as}
uing no rest day nor night, I dwell ^{a sparowe}
all alone, hatching my griefes at a ^{alone vpon}
^{the house}
^{top.}

F.iiii.

venture

Beza vpon the

3 Mine
enemies

venture vnder couert of such small
retraict as I may light vpon.
Alack, I hurt no body, yea I ren-
der good for euill: yet in steade
that my desolation shoulde cleaue
the heart of the most hardened, and
mooue the fellest of them, if not to
relieue me, at least not to persecute
me further. I see nothing but ene-
mies rounde about mee, and what
maner enemies? First, that great
deuouring Lyon, which hath spoy-
led, torne, and swallowed so many
of my poore children from the be-
ginning of the worlde: Then those
Inchanters which by their colou-
red wordes and reasons, in very
deede vnrasonable, set together by
their bibble babble, haue suborned
very many of my childre, yea, some
of the best wittes of my companie.
Those snares of conscience, wolues
masking

penitentiall Psalmes,

masking like pastours, paunches
belching out sacriledges, deuou-
ring, O God, thy people as bread,
swallowing vp the poore widowes
and orphanes vnder shadowe of
prayer. What shall I say, Lord, of
them that are yet worse, to witte,
these cursed ones, which gnawe
mee within my bowels; these here-
tiques, murderers, rending in pie-
ces the members from the bodie,
whereof thou art head: Verry soule
quellers, coniured enemies against
thy trueth, turners vpside downe of
thy right wayes, mouthes for the
father of lyes, folke without shame
or cōscience, rasers vnder the name
of buylders: to bee short, the most
pernitious enemies that I haue.
Alas, this is not all, there is no ^{reuike me}
etime which they laye not to my ^{daply,}
charge, no rage which exerciseth
not

Beza vpon the

not it selfe against mee: I am the
Daughter of peace, and yet charge
they me as mother and naurce of al
hurliburlies that tolle and tomble
the worlde. Patience is my marke,
and yet I am accused as a stirrer of
all sedition: I keepe a schoole of all
trueth, yet am I condemned as a
lyar, and the fountaine of leasings:
I praye for my very enemies, yet
will they needes make me vengea-
ble and irreconcilable. O my bles-
sed children, whose soules by the
crueltie of my desperate enemies
haue bene thrust into heauē through
all sortes of torments, and of whom
the worlde was not worthe, ioyne
your testimonies before the eternal
God, vnto the complaintes of your
pooze widowe mother languishing
yet in earth. O earth drunke with
the blood of mine innocent childre:

pe

penitentiall Psalmes.

ye waters , whose streames haue
bene oft stopped, and their hue chan-
ged by the pooze murdered bodie:
Daye, which hast receyued so ma-
ny of their groines and sighes : yee
flames which haue consumed so
many martyrs to the trueth : yee
swordes , which haue wounded,
hewen, and chopt off so many of my
members, are ye not sufficient wit-
nesses to me, that I complayne not
without most iust cause? And yet
my God , it is not of thee that I
thus playne me : for, if I looke vp-
on the faulcs of my children, I con-
fesse , that what rigor soeuer they
haue felt , that yet thy mercie sur-
mountes thy iudgement: And con-
sidering on the other side , that the
wicked doe not hate and persecute
me but for thy name, and that there-
by I am made like vnto my deare
and

Beza vpon the

and alone spouse, thy welbeloued Sonne. Oh father, so farre am I from complayning, that contrariwise this crosse is to me a most certaine and pretious testimonie, that thou chastisest mee as a father, and louest mee with the same loue, wherewith thou louest my spouse, with whome being crucified, I am likewise sure to raygne. To bee short, wherein can I deeme my self honourable, but in thy crosse? for, to bee hated of the worlde for thy sake, is a goodly testimonie, that a man is not of the worlde: and to drinke in the cuppe of his Lorde, is one of the greatest honours that the seruant can receiue. But alas, I see and confesse, that what the wicked doe vniustly, thou doest it iustly for the iniquitie of most part of my riotous children, it being a thing
right

penitentiall Psalmes.

right reasonable, that the bringing into order beginne at thine owne house, and that they which haue least excuse, bee with the first most rigorously chastised. Moreover, my God, what cause haue I to put on all my wayling weede, seeing thy holy name so blasphemed, thine house pꝛophaned, robbed, ruined, and brought into ashes, thy glorie giuen into the handes of enemies?

9 Loe why I lye on the earth, liuing on the dust in steade of meate, and teares for drinke, through the deepe conceyuing of this most horrible indignation, and this so iust displeasure against mee, whome thou hast thus ouerthrowen, from a state wherein thou hadest super-exalted mee, in so much as I goe fading away, and lost as a shadowe

at

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast mee downe.

11 My dayes are like a shadowe that fadeth, and I am withered like grasse.

Beza vpon the

at Sunne fall, and am there as
cut downe grasse without force or
liuelinesse.

12 But
thou, O
Lord, dost
remayne
for euer, &
thy remem-
brance from
generation
to genera-
tion.

13 Thou
wilt arise &
haue mers-
cy vpon
Zion: for
time to
haue mers-
cy thereon,
for the ap-
pointed
time is
come.

12 But what? yet am I not out
of heart, O mightie and eternall
God, when I consider that thou art
for euer the same, and that it can
not be otherwise, but the memorie
of thy renoume must be euer dura-
ble. For, this presupposed, albeit
thou art not underpropped but of
thy selfe, and that nothing may bee
put too, or taken from thee: Yet,
sith it hath liked thee to chuse from
out of the vnworthiest creature, to
wit, man, a certaine number, which
is thy Church, there to make thine
infinite glory for euer to shine: I
conclude with my selfe, that of ne-
cessitie (howsoeuer it seemes some-
times otherwise) as thou hast bene-
cast downe in thy Church, nowe
lying

penitentiall Psalmes.

lying on the ground, so wilt thou
raise againe thy selfe, in vprea-
ring her, and all for thy great pitie
and compassion sake. In deede,
Lord, thou hast so promised, and ma-
ny a time effected it. For, into what
streights was thy Church brought
during that horrible slauerie of E-
gypt, their pilgrimage in the wil-
dernesse, their calamities befalling
them vnder the Iudges, the capti-
uitie of thine Arke, the renting of
Judah and Israel, the dreadfull de-
struction by Babel, when there re-
mayned not one stone vpon ano-
ther: thine holy Temple was made
an heape of dust, the sacred vessels
were sacrilegiously rauined, carried
away, and profanely abused: thy
sacrificers murdered, the crowne
of David tumbled to the ground,
all the lande dyed with blood,
without

without regarde of age, sexe, or degree: the small residue dragged into bondage among all the nations of the worlde, vnder so many calamities, among the Syrians and Egyptians: and aboue al, when thy temple being reedified, thou departedst out of it, and gauest roome as it were to Idoles in thine owne palaces: and when thy lawe, I saye, thy most sacred lawe was so villanously interdicted, torne, and burnt, and as it were, quite abrogated by consent of most part of thy people iustly abandoned of thee? Nowe after this horrible and dreadfull destruction of mine auncient children thus cut off, and when thou gauest mee a newe generation, alas, of what rages and cruelties had I experiment for the space of three hundredes of yeeres one after another?

penitentiall Psalmes,

14 Yet euer at mine extremest
neede thou didest sende mee Cham-
pions, and madest me to finde force
in feeblenesse, calme in tempest, fe-
licitie in misery, life in death: Thou
didest, I say, euermore cause mee to
see what differēce there is betwene
that fatherly rodde wherewith thou
correctest thy childe to saluation,
& that yron barre wherewith thou
dasthest thine enemies past all reco-
uerie. Egypt, Ninive, Babel, and
this loftie image of the monarchies
reared by my ruines, and cymented
with my childrens blood, are now
come downe, while yet thy poore
Sion standes and speakes. Thou,
O God, euermore most like thy
selfe, nowe that thou seest me more
strengthened then euer, shewe that
thou hast set boundes to my mis-
eries, as thou didest in olde time to
G.i. those

14 For thy
seruantes
delight in
the stones
therof, and
haue pitie
on the dust
therof.

Beza vpon the

those captiuities of Egypt and Babylon. Rayse vp some Iosuahs, and Elzas, some Nehemiahs and Constantines, which may reare againe thy rased palaces, taking pittie on our ruines and sackinges. Aboue all, Lord, sende vs some Aarons and some Elzas, hauing thy spirite in their heart, and thy worde in their mouth, as true instruments of thy power, to rayse againe this thy spirituall buylding which is throwen to the ground, and so disfigured, as with much a doe can a man tracke out so much as the very auncient foundation: And blesse, Lorde, the handie and the labours of thy faithfull workemen, so as in steade of so many peoples at this day reuolted from thee, some forced by Mahomet, others seduced by false pastors, profaning the chayre of

Then p
heathen
shal feare
the name
of p Lord,
and all the
kings of p
earth thy
glory,

penitentiall Psalmes.

of trueth by their coynd and counterfayted doctrines, all may bee brought backe againe to thee, in such wise, that thy glory may shine more then euer, and thy heavenly Sion, that workemanship of thine owne very hande, may be lifted vp againe to her former brightnesse.

17 Heare, O mightie God, the prayer of thy poore desolate daughter, yet so much cherished of thee.

18 Giue me matter to couche in my recordes this most excellent deliuerance, to the ende that the memorie may dure without ende, and that this people beyng thoroughly renewed, may haue occasion to magnifie thy prayse from father to sonne.

19 Bring againe that golden worlde, wherein one may saue with better speede then euer, that thou,

Psalm 138. C.ii.

O eternall

16 When
Lorde shall
buike vp
Zion, and
shall ap-
peare in
his glory,

17 And shall
turne vnto
the prayer
of the deso-
late, & not
despise

their prayer

18 This
shall bee
written for

the gene-
ration to

come: and

the people,

which shall

be created,

shall praise

the Lord.

19 For he

hath looked

down from

the height

of his sanc-
tuarie: out

of the hea-
uen did he

Lorde he

holde the

earth,

Beza vpon the

O eternall God, being set in thy high throne, aduaunced aboue the heyghtes of heauens, hast cast thy cheerefull & gracious eye vpon the earth, giuing eare to the grones of thy languishing captiue Church, and of thy pooze children looking for nothing but the slaughter.

21 Gather againe together, Lord, the sheepe wildly straying and scattered through the wilderness, full of hungerbitten and starke wood Lyons and Tygers.

22 Unite againe to thee the realmes which Sathan hath withdrawen, sith thou art King of kings, to whome all glorie, puissance, and magnificence belongs. Let thy name be called on, and thy prayse proclaymed in Ierusalem in sight and knowledge of all the worlde.

23 Well

20 That he might heare the mourning of the prisoner, & deliver the children of death.

21 That they may declare the name of thy Royde in Zion, & his prayse in Ierusalem.

22 When the people shall be gathered together, and the kings do come to serue the Lord.

penitentiall Psalmes.

23 Well then, I haue bene afflicted a thousande and a thousande sortes, my course hath bene cutte in two, my dayes haue bene, as it were shortened: I haue bene constrayned to beseeche my God, that he would not plucke me away with such violence, and that he would suffer mee to finish my race: But considering the eternitie of my God, for ever himselfe, this chaunge doeth no longer amaze mee, knowing that my foundations are layde farre more surely, then if they were buttrised by the heauen or by the earth: For, though the earth be substantially settled by the maruailous power of him that layde the foundation, and that this heauenty frame, the very workmanship of the eternal God, hath neuer yet swerued among so many, so violent, and

23 He abated my strength in the way, & shortened my dayes.

24 And I sayd, & my God, take me not this way in the mddes of my dayes: thy peeres endure from generation to generation

25 Thou hast aforesaid time layde the foundation of the earth, & the heauens are the work of thine handes.

Beza vpon the

continuall reuolutions, yet al with-
in measure and compasse so exqui-
site, as none can amende: Neuer-
thelesse must all this geare passe a-
way one daye, it being so determi-
ned: and this goodly shewe shall va-
nish as wee see a garment by litle
and litle waxe old and weare away.
But thou, O mightie God, abso-
lute in thy selfe, hast neyther ende
nor beginning, but exempting thy
selfe from all chaunge, thou decla-
rest thy power in the varietie of thy
workes.

28 And for so much as I am
stayed vpon this thy permanent
power, & vchangeable good will,
assured, I saye, vpon that throne,
whereof thy Sonne my redeemer
hath taken possession, to make mee
his coheire through the mercy, inte-
gritie, obedience, satisfaction and
merite

26 They
shal perish,
but thou
shalt en-
dure: enen
they al shal
waxe olde
as doeth a
garment:
asa vesture
shalt thou
change
them, and
they shalbe
changed.

27 But
thou art &
same, & thy
peeres shall
not faile.

28 The
children of
thy seruārs
shall con-
tinue, and
their seebe
shall stande
fast in thy
sight.

penitentiall Psalmes.

merite wherewith he purchased me
the celestiaall kingdome: I am cer-
tainly resolved, that this stayednesse
will vpholde mee, and that through
all the tempestes, by which it plea-
seth thee to leade mee, for the mani-
festacion of thy bountie and power
in conseruation of thine, I shall per-
arriue in that eternal hauen, where-
in all we, whome thou allowest for
thy seruantes, though neuer so vn-
profitable, beyng borne age after
age, and whome thou shalt acknow-
ledge for true children of Abraham,
Isaak, and Iacob, with whom thou
contractedst the couenant of
eternall life, shal haue our

dwellling worlde

without ende,

Amen.

C. llii.

Ame

Beza vpon the

A meditation vpon the
130 Psalmc.

¶ Out of
the deepe
places,



My poore soule, fall not
flatte downe, bere not
thy selfe out of measure:
the burden of thy sinnes
presseth thee sore in deede, but bee
not for al that, quite ouerwhelmed:
thou art thrust downe so low into y^e
deepest deepes, y^e thou hadest neede
cry lowde for to bee heard of him,
which dwelleth in the hyghest
heights: And the euer burning hell
fire is not farre from that lake, whi-
ther thine iniquities haue plunged
thee, so as thou mayest, as it were,
perceiue the Echo of their cryes &
desperat howlings, which he there
cast without al hope of euer coming
forth. But the Lord which bringes
euen to the borders of hell his best
beloued,

penitentiall Psalmes.

beloued, when they forget themselves, knowes also howe well to bring them backe againe. Goe no further then downward, but lift vp thine heart together with thy crye, and saye not in thy selfe, God hath reiected mee from before him, for, such language God likes not. Thou cryest vnto God, and wherefore, but onely because hee hath awakened thee? For loe, what he cryeth in thine eares: My people, what haue I done to thee? or wherein haue I grieved or pricked thee? O my God, what shall I answer thee hereto? He which receyueth the offence, goeth first about to excuse him: The Judge falleth a beseeching of the guiltye partie: and what can I say, my God, but that I can not comprehend that which thou doest for me, who could not so
much

haue I
called vnto
thee, O
Ioyde.

Beza vpon the

much as haue any being, hadest not thou made mee? And after thou hadest made mee, either I forgot all that thou hadest done for mee, or els the remembrance thereof representing vnto mee mine vnthankfulness, astonisheth my sense, and stoppeth my mouth. Rather thou thy selfe Lord, declare vnto me what thou hast done for mee, so as I may neuer forget it. Thou madest mee of nothing in the person of my first father, and is it not somewhat to be made somewhat of nothing? Thou hast facioned mee in my mothers wombe, thou hast taken mee from thence, as it were by thine owne proper handes: thou hast suckled, nourished and brought mee vp, by raysing vp vnto mee such as did it according to that will and habilitie, which thou gauest them. Through-
out

penitentiall Psalmes.

out this infancie, from howe many
harmes didst thou defend me? In so
much as I owe thee euen so many
liues, as I haue passed dayes and
houres, minutes and moments: and
yet during all that age, I neyther
could knowe my selfe, whereby to
know how much I ought thee, nor
yet thee, whereby to thanke thee for
it. What other thing then did stirre
thee to do well by me, but onely thy
goodnesse? Passing further on in
peeres, mine vnworthinesse grewe
on together with mine age, and thy
largesse on the other side grewe so
much the more, hauing bestowed a-
bundantly on mee not onely witte,
health, and so many other giftes of
vse in this life, which also thou be-
stowest liberally sometime on thy
greatest enemies: but thou hast im-
parted to mee the knowledge of thy
sauiug

Beza vpon the

sauiing health by thy deare Sonne
our Lorde Iesus Christ: Thou
comfortedst me in a thousand afflic-
tions, thou hast borne with mee in
tenne thousande sinnes, thou hast
bpholden me in innumerable temp-
tations: shortly, thou neuer ceasedst
by thy bountie to fight against my
malice, and against my rebellion
by thy patience. Loe, what thou hast
done to me, Lorde: Nowe what is
it that I haue done againe? Alas,
my God, if I enter into this deapth
of ripping by mine iniquities,
whereof any one sufficeth to make
me guiltie of eternall death, surely
I am quite vndone.

2 Lorde,
heare my
voyce: let
thine eares
attend to
my voyce
of
my pray-
ers.

3 If thou,
O Lorde,
straightly
markest in-
iquities, O
Lorde, who
shal stand?

2 I can then doe nothing else,
but beseeche thee to heare my cries:
and thou wilt do it, Lorde. For, O
Lorde God, who coulde euer haue
abiden before thee, if thou hadest
taken

penitentiall Psalmes.

taken the lawe on his sinnes?

4 Take heart againe, my soule, for thy Iudge is the fountaine of compassion, otherwise there were none order to serue and beseeche him, but all in vaine. It is true, thou hast lauished out his riches, but thy God is as riche, and as farre from nigardlinesse as euer: Thou hast thralled thy selfe to sinne and death, but thy God hath redeemed thee with a more then sufficient ransom:

Saye rather with that poore vn-thrift, I goe to my father: hee will receiue thee without casting thee in the teeth, yea rather he will reioyce of thy returne, hee wayteth to embrace thee with his mercy. Doe not as did Adam, who ranne away from his face whome hee had offended: Should the sicke man flee the Physicion? Whither shoulde a poore body

4 But mercie
is with
thee, that
thou mayst
be feared.

5 I haue
wayted on
the Lord:
my soule
hath way-
ted, and I
haue truste
ed in his
worde.

Beza vpon the

boddy goe, but to him that will and can helpe him? Hee hath giuen his Sonne for thee, and will he now reiect thee? Cleeneſt thou that Jeſus Chriſt, who hath bought thee ſo deere, wil now loſe thee? Waite for his grace rather, and if hee be ſlowe to reache his hande, conſider that thou ſlackeſt much more thy turning to him. Doubt not of his wil, ſith both in his worde, and in his dealing towards thee, thou haſt yet more cleare and euident teſtimonies thereof, then thou haſt of his might. Be rather in thy ward, watching alwayes, without being weary or ſlumbering, untill he appeare as the dawning of the day, chaſing away the darkeneſſe wherein thou art plunged.

7 And you whoſoener, ouerthrowen like mee, followe mine example

6 My ſoule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Iſrael waite on Lord: for with the Lord is mercie, and with him is great redemption.

penitentiall Psalmes.

example and aduise, goe we all my
bryethen to that great eternall God,
ioyning together with the acknow-
ledgement of our faultes, hope,
which neuer disappoynteth them
that haue it, being setled vpon his
infallible trueth. If our sinnes bee
innumerable, his mercie is infinite
towards the repenting, beleeuing,
hoping, and praying.

8 Will wee haue any other
prooffe hereof, then that incompre-
hensible loue, wherethrough this
good father was moued, euen not
to spare his sonne? Then this infi-
nite loue of this great shepheard,
which made himselfe of none ac-
count, to enriche vs? Who hath
charged himself with al our sinnes,
not one except? Who was obedient
for his poore Israel, that is to saye,
his elect, euen to that death of the
crosse?

8 And he
shall re-
deeme Is-
rael from
all his in-
iquities.

Beza vpon the
crosse? I embrace thee with both
mine armes, O Iesus Christ,
which hast reconciled me to the Fa-
ther, assuring me by thy Spirit, of
the comfort of my saluation in thee,
and so fast embracing thee, I
receiue the pledges of life
and everlasting blisse.
Amen.



A medi-

penitentiall Psalmes.

A meditation vpon the

143 Psalm.



O Eternall God, listen to
my prayer, hearken to my
request, heare mee, for
thyne assured trustines
byndeth thee to holde that which
thy goodnes hath promised: And
what can I alleadge herein, but
thyne owne selfe? for not I alone,
poore and woe begone sinner that I
am, but no man aliue going about
to debate his cause with thee, as
though he had right on his side, shal
be found righteous. Wherefore, in
stead of pleading I condemne and
iudge my selfe: I bring thee nothing
of myne owne but iniquitie, and I
craue that which is thyne, to wit,
grace and mercy.

Heare my
prayer, O
Lorde, and
hearken vnto
my supplications:
and
answere
me in thy
truth: In
thy righteous
ouersight.
2 (And en
ter not into
iudgement
with thy
seruant:
for in thy
righteous
sight shall
none that
liueth be
iustified).

Beza vpon the

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath lapde me in the darkenes, as they that haue bene dead long ago:
4 And my spirit was in perplexitie in me, & mine heart within mee was amazed.

5 Yet do I remember prime past: I meditate in thine workes of thine handes,

3 O my God, thou seest, alas, my piteous estate: myne enemyes and thynne pursue me for life, which already lyeth as is were in the dust, at their mercy: I am euen now in the darkenes of death, yea I am as a Carion long since dead and stinking.

4 Alas, my spirit is so perplexed, that it cannot resolue nor winde it selfe out. Both vnderstanding and hart are quite lost within me: wherupon I bethought mee of so many auncient testimonyes and experiments which I haue had of thy benigntie and fauour from mine infancie, and I stayde my selfe vpon consideration of the high workes of thy handes, euen true euidences of thine infinite wisdom and bounty together, towarde the very least of thy creatures: and namely I beheld
in

penitentiall Psalmes.

in my spirit thine high actes on be-
halfe of thy welbeloued, things ve-
rily passing all wonder.

6 This encouraged me, my God,
to stretche forth myne handes to
thee: this I say, strengthened my
pooze conscience to addresse it selfe
to thee, yea with more burning de-
sire, then euer the most parched
ground gaped for the moysture of
thy rayne.

7 But what is to be done? Euen
forthwith haste thee, answere me
O eternal God, for I cā endure no
louger: Beholde me dead, lying in
the dust of the graue, vnlesse thou
shew forth that cheerefull eye which
with one onely looke can reuiue the
dead: without the sound of thy most
gentle voyce, I am cast away: make
it then to sounde and sound agayne
in mine eares, & in mine heart, for

6 I stretch
forth mine
hands vnto
thee: my
soule desia-
reth after
thee, as the
thirstie lāb.

7 Heare me
speedily, O
Lorde, for
my spiritte
sapleth:

hide not
thy face
from me,
else I shall
be like vnto
them that
goe downe
into the pit

8 Let mee
heare thy
louingkind-
nes in the
morning,
for in thee
is my trust:
shewe me
the way, &
I should
walke in,
for I lift vp
my soule
vnto thee.

Keza vpon the

I am of þ number of those to whō
thou hast bound thy selfe, no whit,
alas, for any merit of mine, but
thine only free mercy. I am, I say,
one of those by thy grace, to wit, of
those which hope for þ which thou
hast promised, & giuen them grace
to beleue: without this I wot not
where to become, nor which way
to turne me. And therefore, O high
God, I prepare my selfe to thee,
that thou mightest teache me which
way to holde: thou seest howe mine
enemies hemme me in: deliuer me,
O eternall, who alone canst and
wilt do it, for so much as I haue no
refuge but vnder thy couert. Alas,
I weened with my selfe to haue
seene many trim starting holes: &
agayne I am tempted to assay infi-
nite meanes. But, God forbid, I
shoulde herein followe that which
this

9 Deliu-
me, O Lord,
from mine
enemies:
for I hid
mee with
thee.

penitentiall Psalmes.

this blind & froward nature would suggest. Hence from mee, thou vnwise wit, foolish wiseborne, vnrasonable reason, and all ye passions which can doe nought but carpe me headlong on mine owne heade. It is thou, O Lord, that I will hold, & hold fast for my God: consequently, nothing will I will, saue that thou wiltest. And because I can neither vnderstand this will, nor take pleasure to followe it when I haue vnderstood it, teach it me, O Lord, and leade me in it, not alone to knowe it, but also to practise it. Let thy good spirit be my leaders man in the right way, and not that tempting spirit, nor yet flesh and blood.

11 Up nowe then my poore spirit hitherunto desolate: comfort thy selfe, for the eternall will drawe comfort forth of him selfe to reuiue thee,

10 Teache mee to do thy wil, for thou art my God: let thy good Spirit lead me vnto the land of righteousness.

11 Quickent me, O Lord for thy flames sake, & for thy righteousness bring my soule out of trouble.

Beza vpon the

thee, because it hath pleased him that his name should be called vpon in thee, and according to his infinite bounty will deliuer thee out of all anguishes.

12 And for
thy mercy
slay mine
enemies,
& destroy
all them
that oppress
my
soule: for I
am thy ser-
uant.

12 Doeth Sathan amase thee? hee hath vanquished him for thee. Doth the corruption of thy nature astonish thee? the sonne of God making him selfe man hath fully sanctified it for thee. Doe thy sinnes affright thee which be fruits of this corruption: he hath borne them all vpon the tree, and hath payd for thy discharge: which more is, his righteousness is thine, sith he him selfe is thine. Art thou afrayde of men, sith God is for thee? Doth death afray thee? it is vanquished and turned into an entry of life. Beholde then all thine enemies scattered, behold quite vnder foote, all such as afflicted

penitentiall Psalmes.
afflicted thee within and without,
because the Lorde alloweth thee
for one of his seruants and
houshold. A-
men,

Imprinted at Lon-
don in Bacon house by Chri-
stopher Barker, Printer to the

Queenes most ex-
cellent Maiestie.
1582.



1
6
32
38
51
102
130
143



